

THE
L I F E
O F
F A I T H I N
D E A T H.

*Exemplified in the living
Speeches of Dying
Christians.*

By S A M V E L W A R D
Preacher of *Ipswich*.

L O N D O N,
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1627.

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TO
HIS DEARE
AND LOVING
MOTHER.



*Honour Au-
gustine much
for honouring
his Mother*

*so much after her death,
whose name and example
had otherwise lyen in ob-
scuritie. But I like better,
and wish rather to follow
the pietie of Nazianzene,
who gaue himselfe to the*

A 3 per-

The Epistle

performance of all Christian Offices to his louing Mother. God hath so blessed the former part of your life above the lot of most women, with two such able guides, as haue so stored you with Spirituall and Temporall furniture, that you neede not the ayd of any your Children. Neuerthelesse, Grace and Nature will bee ascending and expressing themselves, although
in

Dedicatory.

in weake seruices. REVEN when hee found but
a fewe Flowers, must
bring them to his Mo-
ther LEAH. ESAV
when hee takes Venison,
gratifies his aged Father
withall. SAMPSON
findes bonie by the way
and presents of it to his
parents. Here is a Posie
gathered out of old and
new Gardens; this sauory
meate hath God brought
to hand, here is sweete

The Epistle

out of the strong. Let
your soule eat and blesse,
The vse and fruit of them
I wish to euery beleeu-
er, especially in age and sicke-
nesse; but the handsell and
honor of them (if any bee)
to your selfe, whom the
Law of God and Nature
binds mee to honour aboue
others. Long may you liue
to blesse your Children with
your daily Prayers, especi-
ally your sonnes in that
worke which needes much
wa-

Dedicatorie.

watering. Yet euery good Christian in yeares cannot but desire to be forewarned against death approching, and that is the ayme of these endeauours. God prosper and blesse them, as the former: and send mee my part in the benefit of these (as hee hath done of them) in the time of vse.

Your Sonne in all dutie,
desirous of the birth-right of
your loue and blessing.

S A: W A R D.

watering. Yet was good
Christ in heaven cannot
budge to be forsworn
against death approaching
and that is the cause of
those endowments. For
profit and blessing there
in the former: and send
me my part in the same
of those (as he hath
done of them) in the time
of life

Yours love and blessing
of the birth-right of
your love and blessing

2. 1. 1. 2.



THE LIFE OF FAITH IN DEATH.

THat which hath bin
already spoken of
the life of Faith, is
to the naturall man
about all Faith.

And yet if that bee all it can doe,
then is all little better then no-
thing. Say it could fill the minde
of man with all content, satiate
his life with all delight, and swee-
ten

ten the bitternesse of all afflictions, yet if for all this, there lurke in his brest a secret and slavish feare of death, the least peece of this leaven but in a corner of the pecke, is enough to sower the whole lumpe of his ioyes: the least dram of this Coloquintida will marre the relish of all his sweetes: and make him crie out, *There is death in the pot.* And, Oh Death, how bitter is thy mention and memory?

Aske Nature, and call to Phylosophy, and see if they can afford any ayd? must they not confesse themselves here quite posed and plunged? hath not death set & toyled their whole army: for povertie, shame and sicknesse, and other such pettie Crosses, some poore cures, and lame shifts haue they found out: but when death comes
all

all their courage hath fayled, and
all their rules haue left them in
darke and desperate vncertainties.
It is possible for *Pharaoh* with
much a do to stand out the stormes
of Haile, the swarme of Flies and
Lice: but when once the crie of
Death is in the houses, then is there
no way but yeelding: his Enchaun-
ters and Mountebankes could abide
the crie of frogs and other such
vermine; but this *Basiliske* affrights
them. Onely Faith takes it by the
rayle, handles it, and turnes it into an
harmlesse wand, yea into a rod bud-
ding with glory and immortalitie.

Quartane agues are not so much
the shame of Phisicke, as Death is
of all naturall skill and valour. Death
is Faiths euill. Faith onely profes-
seth this Cure, vndertaketh and per-
formeth it with the least touch of
Christs hand: and that as familiarly
as

The life of Faith

as the richest Balme doth the least cut of the finger. Faith turneth feares into hopes, sighings & groanings, into wishings and longings, shaking and trembling into leaping and clapping of hands.

Alas, all troubles are but as Pigmyes to this Giant, who defies all the hoste of Infidels: holds them in bondage all the dayes of their liues: and makes their whole life no better then a liuing Death and dying life. Onely Faith encounters this Giant, singles him out for her chiefe prize, and grapples with him not as a match, but as with a vanquished vnderling: insulting over him as much as hee doth over the sonnes of vnbeliefe: sets her foot vpon the necke of this King of feares, and so easily becomes Conquerour and Emperour of all peccatic feares, which are therefore onely

fearfull

carefull, because they tend to
Death; the last, the worst, the end
and summe of all feared evils.
Here, and here onely is the incom-
parable crowne of Faith: here on-
ly doth she evidently and eminent-
ly honour her followers, and diffe-
rence the from al others with a noble
liuery of true magnanimitie & ala-
cricity. It is true, if we had windowes
into the breasts of men, a difference
one might see in the inward bea-
ring of aduersitie: but for the face
and outside, both may seeme alike
hardy, both may seeme alike reso-
lure. But when it comes to the
poynt of Death, then the speech,
the behauiour, the countenance,
palpably distinguish the dull pati-
ence perforce, of the worldling
from the cheerfull welcome of the
Christian. Let death put on her
mildest vizards, come in the habit of
the

the greatest sickness to the stoutest Champion on his owne Downe bed, yet shall his heart tremble and his countenance waxe pale. Let her dresse her selfe like the cruellest Fury; Come with all her rackes, fires, strappadoes, wild beasts, all her exquisite tortures: Faith will set a woman, or a child to make sport with her, to dare and to tyre her, and her tormentors.

Alas what doe they tell vs of their *Socrates*, their *Cato*, their *Seneca*, and a few such thinne examples which a breath will rehearse, a few lines containe their poore ragged handfull, to our Legions, whose names or number one may as soone reckon as the sand of the Sea shore: theirs a few choyce men of heroycall spirits trayned vp either in arts or armes: Ours of the weakest sexes and sorts, onely strong

strong in the Faith: theirs either out of windy vaine-glory childish-ly reckoning of a short death and a long fame, or out of blockish ignorance venturing vpon death as Children and mad men vpon dangers without feare or wit: Ours out of mature deliberation and firme beleefe in Christ: who hath drunke out of Deaths bitter cup an eternall health to all mankind, taken the gall and poyson out of it, and made it a wholesome potion of immortalitie. Faith heere proclaimes her challenge and bids nature or art out of al their Souldiers and Schollers produce any one, who hauing option to liue or die, and that vpon equall termes haue embraced Death: Whereas infinite of hers haue bin offered life with promotions, and yet would not bee deliuered expecting a better resurrection.

B

If

If any shall challenge these for Thraasonicall flourishes, or Carpet vaunts, I appeale and call to witnesse not the Cloud now, but the whole skye of witnesses, such I meane as haue dyed either in the Lord, or for the Lord, who in the very poynt and Article of Death haue liued, and expresse liuely testimonies of this their life, partly in their incredible sufferings, partly in their admirable sayings. For their Acts and Monuments if they had all beene penned, all the world would not haue contained their Histories: the very summes would swell to large Volumes. The valour of the Patients, the sauagenesse of the Persecutours, struiuing together till both exceeding nature and beleefe, bred wonder and astonishment in beholders and Readers. Christians haue shewed
as

as glorious power in the faith of
Martyrdome as in the faith of My-
racles. As for their last Speeches,
and Apothegmes, pitie it is no bet-
ter marke hath been taken, and me-
mory preserued of them. The
choyce and the prime I haue culled
out of ancient Stories, and latter
Martyrologies, English, Dutch, and
French. The profit and pleasure
hath paied me for the labour of col-
lecting, and the like gaine (I hope)
shall quit the cost of thy reading.
Sweetly and briefly they comprise
and couch in them the foundation,
the marrow of large and manifold
precepts, prescribed by the learned
Diuines for preparation against
Death. The Art of dying well is
easier learned by examples then by
directions. These chalke the way
more plainely, these encourage
more heartily, these perswade more

*Beza.
Perkins.
Hall.
Byfield.*

powerfully, these chide vnbeleefe with more authoritie : if some worke not, others may : some will affe& some, some another. Read them ouer to a sicke or to a dying Christian, if they quicken not, if they comfort not, it is because there is no life of Faith in them : if there be the least spaike, these will kindle it, cherish and maintaine it in the doore, in the valley, in the thought, in the act of Death.

The

The Living Speeches of Dying Christians.

PART. I.

Old Simeons Swannes Song
Lord let thy servant depart
in peace, &c.

The good Theefe, the first Con-
fessor. Lord remember me when thou
commest into thy Kingdome.

Steuven the first Martyr, Lord Iesus
receiue my Spirit, forgine them &c.

Peter the Apostle : None but
Christ, Nothing but Christ.

71

Andrew the Apostle : Welcome
Oh Christ longed and looked for. I am
the Scholler of him that did hang on
thee, long haue coueted to imbrace
thee, in whom I am that I am.

Polycarpus to the Proconsull,
vrging him to deny Christ, I haue

B 3

serued

The Living speeches

serued him 86 yeares, and hee hath not once hurt mee, and shall I now deny him?

When hee should haue been tyed to the stake, he required to stand vntyed, saying: Let me alone (I pray you) for hee that gaue mee strength to come to this fire, will also giue me patience to abide in the same without your tying.

Ignatius, I am the Wheat or Graine to be ground with the teeth of Beasts, that I may be pure Bread for my Masters tooth; Let Fire, Racks, Pulleyes, yea and all the torments of Hell come on mee, so I may winne Christ.

Lucius to Vrbicius, a corrupt Iudge threatning death; I thank you with all my heart, that free mee and release mee from wicked Gouvernours and send mee to my good God and louing Father, &c.

Pothnius

of Dying Christians.

13

Pothnius Bishop of Lyons to the President asking him in the midst of torments what that Christ was, answered, *If thou wert worthy, thou shouldest know.*

Cyprian, God Almighty be blessed for this Gaole deliuery.

A

Ambrose to his friends about him, I haue not so lined, that I am ashamed to liue longer, nor yet feare I Death, because I haue a good Lord.

And the same to *Calligon*, *Valentinians* Eunuch threatning death, Well doe you that which becomes an Eunuch, I will suffer that which becomes a Bishop.

Augustine, Boughes fall off Trees, and stones out of buildings, and why should it seeme strange that mortall men dye?

Theodosius, I thank God more for that I haue beene a member of Christ, then an Emperour of the world.

J

B4

Hil-

S

Hilarion, Soule, get thee out, thou hast seauentie yeares serued Christ, and art thou now loath to dye, or afraid of Death?

R

Vincentius, Rage, and doe the worst that the spirit of malignity can set thee on worke to doe. Thou shalt see Gods spirit strengthen the tormented more then the Deuill can doe the Tormentor.

Iubentius & Maximinus, Wee are ready to lay off the last Garment the Flesh.

Attalus answered to euery question, I am a Christian: being fired in an Iron Chaine, Behold, oh you Romans, this is to eat mans flesh, which you falsly obiekt to vs christians

N

Basil to Valens his Viceroy, offering him respite, No, I shall bee the same to morrow; I haue nothing to lose but a few Bookes, & my body is now so crazy, that one blow will bend my torment.

Gordius

of Dying Christians.

15

Gordius, to the Tyrant offering him promotion; *Have you any thing equall, or more worthy then the Kingdome of beauen?*

Babilas dying in Prison, willed his Chaines should bee buried with him; *Now* (saith he) *will God wipe away all teares, and now I shall walk with God in the land of the Liuing.*

Barlaam, holding his hand in the flame ouer the Altar, sung that of the Psalmist: *Thou teachest my hands to warre, and my fingers to fight.*

Iulitta: Wee Women receiued not onely flesh from men, but are bone of bone, and therefore ought to be as strong and constant as men in Christs cause.

Amachus, Turne the other side also, *Least raw flesh offend.* The like *Lawrence.*

Symeones, Thus to dye a Christian, is to liue, yea the chiefe good and

and best end of a man.

Marcus of Arethuse, hung vp in a basket, annoynted with hony, and so exposed to the stinging of Waspes, and Bees, to his persecutors that stood and beheld him; How am I aduanced, despising you that are below on earth.

Pusices to Ananias an olde man trembling at Martyrdome: Shut thine eyes but a while, and thou shalt see Gods light.

Bernard, Fense the heele voyd of Merit, with Prayer, that the Serpen may not finde where to fasten his teeth.

The second part.

EDWARD the 6. King of England, *Bring me into thy Kingdome, free this Kingdome from Antichrist and keepe thine Elect in it.*

Cranmer

Cranmer Archbishop: Thrusting his hand into the fire: *Thou unworthy hand* (saith hee) *shalt first burne, I will bee reuenged of thee for subscribing for feare of Death to that damned scrowle.*

Latimer Bishop: To one that tempted him to recant, and would not tell him his name: Well (saith he) **Christ** hath named thee in that saying, *Get thee behinde me Sathan;* And being vrged to abiure, *I will* (saith he) *good people, I once sayd in a Sermon in King Edwards time confidently, that Antichrist was for euer expelled England, but God hath shew- ed mee it was but carnall confidence.*

To **Bishop Ridley**, going before him to the Stake: *Haue after as fast as I can follow: wee shall light such a candle by Gods grace in England this day, as I trust shall neuer bee put out againe.*

To

B

To whom Bishop Ridley: *Bee of good heart Brother, for God will either assuage the fury of the flame, or else strengthen vs to abide it.*

Bishop Hooper; to one that tendered a Pardon vpon recantation; *If you loue my Soule away with it, if you loue my Soule away with it: one of the Commissioners prayed him to consider that life is sweet, and death is bitter; True (saith hee) but the death to come is more bitter, and the life to come more sweet; Oh Lord Christ I am hell, thou art Heauen, draw me to thee of thy mercy.*

John Rogers, to one that told him hee would change his note at the fire; *If I should trust in my selfe, I should so doe, but I haue determined to dye and God is able to inable me.*

Being awakened, and bidden to make hast to Execution, *Then (saith he) shall I not need to tye my poynts.*

John

John Philpot, *I will pay my vovves in thee O Smithfield.*

Thomas Bilney: *I know by sense & Philosophie, that fire is hot and burning painfull, but by faith I know it shall onely waste the stubble of my body, & purge my spirit of it corruption.*

Glouer to Augustine Brenner: *He is come, He is come,* meaning the Comforter Gods Spirit.

John Bradford : embracing the Reeds and fagots sayd; *Strait is the way, and narrow is the gate, and few that finde it.* And speaking to his fellow Martyr: *Bee of good comfort Brother, for wee shall haue a merry Supper with the Lord this night; if there be any way to heauen on Horsebacke, or in fiery Chariots, this is it.*

Lawrence Saunders: *I was in prison till got into prison, and now (sayes he kissing the stake) welcome the*

The Liuing speeches

*the crosse of Christ, welcome eueralst-
ing life: my Sauour began to me in a
bitter Cup, & shal I not pledge him?*

*Iohn Lambert: none but Christ,
none but Christ.*

*Baynam, Behold you Papists that
looke for myracles, I feele no more
paine in the fire then if I were in a bed
of downe, it is as sweet to mee as a bed
of Roses.*

*Hugh Lauerocke comforting Iohn
A Pryce his fellow-Martyr, said
vnto him: Bee of good comfort my
Brother, for my Lord of London is
our good Physitian, he will cure thee
of all thy blindnesse, and me of my
lamenesse this day.*

*William Hunter to his Mother,
For a momentany payne I shall haue a
crowne of life, & may not you be glad
of that? To whom shee answered,
I count my selfe happy that bare such
a Champion for Christ: and thee as
well*

well bestowed as any childe that euer
I bare.

Adam Damlip to his fellow-
prisoners, wondring at his cheere-
full Supping and behauour after
the message of his execution: *Why*
(quoth hee) *thinke you I haue beene*
so long in the Marshalsea, and haue
not learned to dye? And when they
told him his quarters should bee
hanged vp; then (said he) *shall I need*
take no thought for buriall.

Priests wife to one offering her
money, *I am now going to a Coun-*
trej where money beares no Mastery:
when sentence was read; *Now haue*
I gotten that which many a day I
haue sought for.

Kirby to Master Wingfield pittie-
ing him: *Be at my burning and you*
shall see, and say, there is a Souldier of
Christ: I know fire, water and sword
are in his hands, that will not suffer
them

The Liuing speeches

them to separate me from him.

Doctor Taylor; *I shall this day deceiue the wormes in Hadly Church yard, and fetching a leape or two when hee came within two miles of Hadley, Now (saith hee) lacke I but two Stiles, and I am euen at my Fathers house.*

Walter Mill vrged to recant at the Stake; *I am no chaffe, but corne I will abide Wind and Flayle, by Gods grace.*

Bishop Farrar, to a Knights Son bemoaning his death: *If you see me stirre in the fire, trust not my doctrine. And so hee stood holding vp his stumps, till one Grauell stooke him downe with a staffe.*

Rawlings to the Bishops: *Rawlings you left me, Rawlings you finde mee, and so by Gods grace I will dye.*

John Ardley, *If euery haire of my head were a man, it should suffer death*

of Dying Christians.

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death in the faith I now stand in.
The like Agnes Stanley, and William Sparrow.

Thomas Hawkes, being desired to give a signe, whether the fire was tollerable to be borne, promised it to his friends: and after all expectation was past, hee lift vp his hands halfe burned, and being on a light fire, with great reioycing, striketh them three times together.

Lawrence Ghest to his wife meeting him with seauen children on her hand: *Be not a blocke to me in the way, now I am in a good course, and neere the marke.*

The Lady Lane Grey requested by the Lieutenant of the Towre to write her Symbole in his book before her beheading, wrote this, *Let the glasse condition of this life neuer deceine thee, There is a time to bee borne, a time to dye; But the day of*
C death

death is better then the day of Birth.

Alice Driner, when the chain was about her necke: Here is a goodly Neckerchiefe, God be blessed for it.

11

Iohn Noyes kissing the stake: Blessed bee the time that euer I was borne for this day. To his fellow Martyrs; We shal not lose our liues in this Fire, but change them for a better, and for coales haue pearles, &c.

Iulius Pelmer: To them that haue the minde linked to the body, as a theeves foote to a payre of stockes, it is hard to dye indeed; but if one bee able to separate soule and body, then by the helpe of Gods spirit it is no more mastery for such a one, then for mee to drinke this Cup.

Elizabeth Folkes, embracing the Stake; Farewell all the world, Farewell Faith, Farewell Hope, and welcome Loue.

Roger Bernard, being threatned whipping,

whipping, stocking, burning, answered, *I am no better then my master Christ, and the Prophets, which your Fathers served after such sort, and I for his names sake am content to suffer the like at your hands: so immediately he was condemned, and carried to the fire.*

Thomas Sampal, offered a pardon in the midst of the fire: Oh now I am thus far on my iourney, hinder me not to finish my race.

Latimer Bishop, when they were about to set fire to him and Bishop Ridley, with an amiable countenance, said these words: God is faithfull which doth not suffer us to be tempted above our strength.

Bishop Ridley, to Mistris Irish the Keepers wife, and other friends at Supper, I pray you be at my Wedding to morrow, (at which wordes they weeping) I perceine you are not so
C² *much*

much my friends as I tooke you to be.

Tankerfield, when hee had put one Legge into the fire. The Flesh shrinks and sayes, Thou foole, wilt thou burne and needest not? The spirit sayes, Hell fire is sharper, and wilt thou adventure that? The flesh saies, Wilt thou leaue thy friends? The Spirit answers, Christ and his Saints societie is better. The flesh saies, Wilt thou shorten thy life? The spirit saies, It is nothing to an eternall life.

Ioyce Lewis, When I behold the ouglesome face of death, I am afraid, but when I consider Christs amiable Countenance, I take heart againe.

The third part.

I*OH N Hv s to a Countreyman that threwe a Faggot at his head: Oh holy Simplicitie, God send thee better light. You roste the Goose*
now

now, but a Swanne shall come after mee, and hee shall escape your Fire; Hus a Goose in the Bohemian language, and Luther a Swan.

Hierom of Prague, Make the fire in my sight, for if I had feared it, I had neuer come hither: while it was making, he sung two Psalmes.

Anonimus on his death-bed, Now Flegme doe thy dutie, and stop thou my vitall Artery. Now death doe me that friendly office to rid me of paine, and hasten me to happinesse: To a Friend of his that willed him to haue his thoughts on heauen: I am there already.

Claudius Monerius being cauilled at by the Eriers for eating a breakfast before his execution This I doe that the flesh may answere the readiness of the Spirit.

Michaela Caignoela, a noble Matron, seeing her Iudges looke out of

the windowes, said to her fellow. *Martyrs: These stay to suffer the torment of their Consciencs, and are reserved to iudgment, but we are going to glory and happinesse. And to certaine poore women weeping, and crying, Oh Madam, wee shall neuer now haue more Almes, Yes hold you (saith she) yet once more; and plucked off her Slippers, and such other of her apparrell, as shee could with modestie spare from the fire.*

Iames Delos, to Monkes that called him proud Heretike; Alas, here I get nothing but shame, I expect indeed preferment hereafter.

Madam la Glee, to one Chavique, that vpbraided her for denying the Faith; Your cursed faith is not worthy the name of Faith; she put on her Bracelets, For I goe (said she) to my spouse.

Marlorat to friends that called him

him deceiuer; If I haue seduced any,
God hath seduced me, who cannot lye.

Castilia Rupea, though you throw
my body downe off this steepe hill, yet
will my soule mount upwards againe:
your blasphemyes more offend my
mind, then your torments do my body.

Christopher Marshal of Antwerpe,
I was from eternall a sheepe destined
to the slaughter, and now I goe to the
shābles, gold must be tried in the fire.

Vidus Bressius, If Gods spirit saith
true, I shall straight rest from my la-
bours, my soule is euen taking her
wings to flie to her resting place.

The Duke of Wittemberg and
Luneburgh, Many haue beene mine
errors and defects in Gouvernment,
Lord pardon and couer all in Christ.

Picus Mirandula, If Christs Death
and our owne were euer in eye, how
could we sinne? Death is welcome, not
as an end of trouble, but of sinne.

7

Martin Luther, *Thee Oh Christ haue I taught, thee haue I trusted, thee haue I loved, into thy hands I commend my spirit.*

Oecolampadius to one asking if the light offended him not, *I haue light enough here, laying his hand on his breast; And to the Ministers about him, Let the light of your liues shine as well as your Doctrine.*

Francisco Varlute, *Paul and Peter were more honourable members of Christ then I, but I am a member, they had more store of grace then I, but I haue my measure, and therefore sure of my glory.*

Peter Berger, *I see the heauens open to receiue my Spirit. And beholding the multitude at the stake, Great is the Haruest, Lord send Labourers.*

John Mallot a Souldier; *Often haue wee hazarded our liues for the*
Emperour

of Dying Christians.

31

Emperour Charles the fifth, and shal
we now shrink to dye for the King of
Kings? Let vs follow our Captaine.

John Fillula to his fellowes: By
these Ladders we ascend the heauens,
now begin we to trample vnder feet,
Sinne, the World, the Flesh, and the
Deuill.

Thomas Calberg, to the Friers,
willing him to repent at the last
howie: I beleene that I am one of
those Workemen in Christs Vineyard,
and shall presently receiue my penny.

Robert Ogners, Sonne, to his Fa-
ther and Mother at the stake with
him: Behold millions of Angells
about vs, and the heauens open to
receiue vs. To a Fryer that rayled,
Thy Cursings are Blessings: And to
a Noble man that offered him Life
and Promotion: Doe you thinke me
such a foole, that I would change eter-
nall things for temporary: To the
people,

people, *We suffer as Christians, not as Theeves or Murderers.*

Constantine being carried with other Martyrs in a Dungcart to the place of execution: *Well* (saith hee) *yet are we a precious odour, and sweet fauour to God in Christ.*

Fran: Sanromanus a Spanyard: *Worke your pleasures on my bodie which you haue in Chaynes your Captiue: but my soule is euen already in heauen through Faith and Hope, and upon that Cæsar himselfe hath no power.*

Ioan the Marshals wife of *France* to her Husband at the Stake with her: *Bee of good cheere, our Wedding was but a shadow, an earnest and Contract of that solemne and blessed Mariage which the Lambe will now consummate.*

Anne Audebert of *Orleance*: *Blessed bee God for this wedding gir-*
dle

de (meaning the Chaine) My first Marriage was on the Lords day, and now my second to my Spouse & Lord CHRIST shall be on the same.

John Bruger, to a Fryer offering him a wooden crosse at the stake: No (saith he) I haue another true Crosse imposed by Christ on me, which now I will take up: I worship not the worke of mans hands, but the Son of God; I am content with him for my only Advocate.

Martin Hyperius, Oh what a difference there is betwixt this and eternall fire! who would shun this to leape into that?

Augustine of Hannouia to a Nobleman, perswading him to haue a care of his soule; So I will (saith hee) for I presently will lay downe my body to saue my Conscience whole.

Faninus an Italian kissed the Apparitour that brought him word of his

his execution. To one reminding him of his Children; *I haue left the to an Able & faithfull Guardian.* To his friends weeping, *that is well done, that you weepe for ioy with me.* And to one objecting Christs agony and sadnesse to his cheerefulness: *Yea (saith he) Christ was sad, that I might be merry; He had my sins, and I haue his merit and righteousness.* And to the Fryers offering him a wooden Crucifix, *Christ needes not the helpe of this piece to imprint him in my minde and heart, where hee hath his habitation.*

A George Carpenter, *All Bouaria is not so deare to mee as my wife and children, yet for Christs sake I will forsake them cheerefully.*

Adam Wallacke, a Scot, to a tempting Fryer, *If an Angell should say that which thou doest, I would not listen to him: is the Fire ready? I am ready;*

ready; Let no man be offended, no
Disciple is greater then his Master.

John Burgon to his Iudges asking
him, if hee would appeale to the
high Court: Is it not enough that
your handes are polluted with our
blood, but you will make more guiltie
of it?

Fredericke Anuill of Bearne, to
the Fryers that willed him to call
on the Virgin Mary; three times re-
peated, *Thine O Lord is the King-
dome, thine is the power and glory for
euer and euer; Let's fight, Let's fight.
Auaunt Satan, Auaunt.*

Godfrey Varall of Piedmont; Hang-
man doe thine office, my death will be
fruitfull to my selfe and others.

Halewine of Antwerp and Har-
mans of Amsterdam, to the Mark-
grau of Antwerpe, offering miti-
gation of Torments vpon abiurati-
on, *We are resolved these momentary
afflictions*

afflictions are not worthy that exceeding weight of glory that shall bee revealed. Peter and Nicholas Thieffes brethren, used the like speech.

Annas Burgius in the midst of his torments : Lord forsake mee not, lest I forsake thee.

Peter Clarke with the root of his Tongue plucked out, pronounced audibly (to shew that none ever wanted a tongue to praise God) Blessed be the name of God, as of old Romanus the Martyr, mentioned in Prudentius.

Godfrey de Hammele, to one that called him Heretique, No Heretique but an vnprofitable seruant, yet willing to die for his Lord, and reckoning this death no death but a life.

Bucer, No man by talke shall withdraw my minde from Christ crucified, from heauen, & my speedy departure, upon which my soule is fixed. When
one

one aduised him to arme himselfe
against Sathans temptations ; Hee
hath nothing to doe with mee : God
forbid but now my soule should be sure
of sweet consolation.

Tremelius, a Christian Iew, Let
Christ liue, and Barrabas perish.

Ferdinand Emperour : If mine
Ancestors & Predecessors had not dy-
ed, how should I haue been Emperour?
I must that other may succeed me.

Fredericke the third Elect. Palat.
to his friends about him, wishing
him recouery, I haue liued enough to
you, let me now liue to my selfe, and
with my Lord Christ.

Leonard Cæsar : Oh Lord doe
thou suffer with me, Lord support me
and saue mee.

Windelmuta, to one that told her
shee had not yet tasted how bitter
Death was: No (said shee) neither
euer shall I, for so much hath Christ
pro-

promised, to all that keepe his word, neither will I forsake him for sweet life, or bitter death.

Henry Voes, If I had ten heads, they should all off for Christ. God forbid I should reioyce in any thing saue in his Crosse.

The Minister of Brisgo, This skin which scarce cleaues to my bones, I must shortly haue layd off by necessitye, how much more willingly now for my Saviour Christ.

Adolphus Clerebachius : I beleeue there is not a merrier heart in the world at this instant, then mine is : Behold, you shall see mee dye by that Faith I haue liued.

Alexander Cane : when a fooles Cappe was put on his head : Can I haue a greater Honour done mee, then to bee serued as my Lord CHRIST before Herod ? Lord, seeing

of Dying Christians.

39

seeing my persecutors haue no mercy,
haue thou mercy on mee, and receiue
my soule.

Almondus a Via, My body dyes,
my Spirit liues. Gods Kingdome a-
bides euer. God hath now giuen mee
the accomplishment of all my desires.

Giles Tilman, vrged to know
what hee beleued of Purgatory.
Purgatorie and hell I leaue to you,
but my hope is directly to goe into
Paradise. Neither feare I this great
pyle of Wood, whereof some might
haue beene spared to warme the poore,
but will passe through it purged for
my Sauiour.

Peter Bruse: I thanke God my bro-
ken legge suffered mee not to flye this
Martyrdome.

Marion the wife of Adrian,
seeing the Coffin hooped with I-
ron, wherein shee was to bee bu-
ried aliue. Haue you provided this
D pasty

The Living speeches

Pasty-crust to bake my flesh in.

Lewis Paschalis : Its a small matter to dye once for Christ, if it might be, I could wish I might die a thousand deaths for him.

Iohn Buillon : I shall now haue a double gaole deliuey; one out of my sinfull flesh, another from the loathsome Dungeon I haue long lyen in.

Hugh Stallour to Iohn Pike his fellow Martyr; Yet a little while, & wee shall see one another before the Throne, and face of God.

Levine de Blehere, To his friends that offered to rescue him by tumult : Hinder not the Magistrates worke, nor my happinesse : Father, thou forsawest this Sacrifice from eternall : now accept of it, I pray thee.

Christopher Fabrianus : First bitter, then sweet; first battell, the victory when I am dead; euery drop of
my

my blood shall preach Christ, and set forth his praise.

Francilce Soet: You deprivue mee of this life, & promote me to a better, which is, as if you should rob mee of Counters, and furnish me with Gold.

Guy de Bres: The ringing of my Chaine hath beene sweet Musicke in mine eares: my Prison an excellent Schoole, wherein Gods spirit hath bin my Teacher: all my former Discourses were as a blinde mans of coulers, in comparison of my present feeling. Oh what a precious Comforter is a good Conscience.

Dionysius Pelloquine, To the Inquisitour telling him, his life was now in his owne hands. Then laid hee, It were in an ill keeping. Christs School hath taught mee to save it by losing it, and not by the gaine of a few dayes, or yeares, to lose Eternitie.

Lewis Marsake Knight, seeing his other brethren goe with Hal- ters about their necks, which they offered not him because of his dig- nity; Why I pray you (quoth hee) deny me not the Badge and ornament of so excellent an order, is not my cause the same with theirs? which obtayning, he marched valiantly to the Stake with them.

Simon Lalaus to one Siluester his Executioner; Nener saw I man in all my life whose comming was more wel- come to me then thine. So cheerfull was his death, that Siluester ama- zed at it, left his office, became a Conuert and a Christian himselte, went to Geneva for further instru- ction in the Gospell.

Kilian a Dutch Schoolemaster; to such as asked him if hee loued not his wife and children, Yes (said hee) if all the world were golde, and

were

of Dying Christians.

43

were mine to dispose of, I would giue it to liue with them, though it were but in prison; yet my soule and Christ are dearer to me then all.

Giles Verdict: out of my Ashes shall rise innumerable Christians, which Prophecy, God so verified by the effect, that it grew a byword after his death, that his ashes flew abroad all the Countrey.

Anthony Verdict brother to the former, condemned to bee eaten with Beasts, to preuent the like Prouerbe: sayd to his Father, *Oh Father how hath God enabled you, to haue two Sonnes honoured with Martyrdome.*

Iohn Barbevill, to Fryers that called him ignorant Ass: *Well admit I were so, yet shall my Blood witness against such Balaams as you be.*

Francisce Coluer, to his two Sons massacred together with himsele:

D 3

Sheepe

Sheepe wee are for the slaughter; this is no new thing, let vs follow millions of Martyrs through temporall death, to eternall life.

By all these which are but an handfull of Christs Campe Royall, it sufficiently appeares they had their Faith fresh and liuely in the face of this graund enemy, and by Vertue of their Faith, their Spirits, Wits, and Tongues, vntroubled, vndismayed; insomuch that an ancient witnesse of the Christian Bishops, that they did more ambitiously desire the glory of Martyrdom, then others did Prælacies and Preferments. And a late mortall enemy of theirs, bade a vengeance on them, for he thought they tooke delight in burning. What then shall wee gaine by them? I remember Master *Rough* a Minister, comming
from

from the burning of one *Austo*, in
Smithfield, being asked by Master
Farrar of Halifax, where hee had
beene, made answere, There where
I would not but haue been, for one
of my eyes, and would you know
where? Forsooth I haue beene to
learne the way: which soone after
he made good, by following him in
the same place, in the same kinde of
death. Now if one President made
him so good a Scholler, What dulle-
ards and non-proficients are wee?
if such a cloud of examples worke
not in vs a cheerefull abilitie to ex-
pect and encounter the same aduer-
sary, so often foyled before our
eyes. Yet lest any should com-
plaine, that examples without
rules, are but a dumb & lame helpe:
I will annexe vnto them a payre of
Funerall Sermons, opening a cou-
ple of Seales reuealed to *Iohn* in his
second

second vision: The first, affording vs sundry Meditations of Death and Hell; The second, of Heauen, and the happinesse of such as dye in the Lord, and rest vnder the Altar.

The vse of them I chiefly dedicate and commend to old sicke persons, such especially, as die of lingering diseases, affording them leisure to peruse such themes, though I forbid none, but to all I say, *Come and see.*

THE

THE LIFE OF FAITH in DEATH.

REVEL. 6. 7. 8.

*Ερχε & ιδε. Come and see.
And behold a pale horse, and his name
that sat on him was Death, and
Hell followed after him, and power
was given unto them, &c.*

C*ome and see. Were it
some stately, some
pleasing, yea or but
some vaine sight such
as Mordecay riding on
the kings Horse in pompe with the
Royall Furniture: or but a compa-
ny of Players, riding through a
Market, A Drum, a Trumpet, or the
least call would serue the turne, to
draw vs out to the fight: but these
being*

being serious, yea to nature somewhat hideous and odious Voyces, like vnto Thunders, are giuen to the beasts to call beholders. The Cryer in the Wildernesse is willed to cry this Theme aloud in the deafe eares of men. A *Boanerges* with all the vehemencie and contention of his voyce and affections, will be too little, vnlesse God boare the eares, open the eyes, and perswade the hearts of men to *Come and see*. Yet is it but our folly to be so shy of this sight, for though it be sad, yet is it of all the sights vnder the Sun the most necessary, the most profitable; Though we turne away our faces and close our eies, yet see it we must, and see it wee shall, neuer the lesse, neuer the sooner, neuer the later. Nay the truth is, see it wee neuer shall, but with closed eyes. Thou tender faynt-hearted man or woman

woman that art so loath to meete
with a Corps or Beere, to see a scull
or any thing that minds thee of
death, shalt thou by this means pro-
tract or escape thy Death? No, let
mee tell thee præuision is the best
preuention, and præmonition the
best præmunition. That which is
commonly receiued of the *Basi-
liske*, is here no conceited Story,
but a serious truth. He that sees it
before he be seene of it, may auoyd
the deadly poyson of it. Hee that
sees it before it comes, shal not see it
when it comes. He that mannageth
an horse at an armed stake, fits him
to rush into the maine Battell with-
out feare. And wouldest thou with
Ioseph of Aramathæa, walk euery
day a turn or two with death in thy
Garden, and well foreacquaint thy
selte therewithall, thou shouldest
haue, if not *Enochs*, yet euery true
beleeuers

beleeuers Priuiledge, not to see Death, not to tast of Death, viz. in that ougly forme, distastful manner, which other the sonnes of Adam doe, who because they will not see the face of it, must feelee the sting of it. To dye well and cheerfully is too busie a worke to be well done *ex tempore*. The Foundation of Death must bee layd in life. Hee that meanes, and desires to dye well, must dye daily. Hee that would end his daies well, must spend them well, the one will helpe the other. The thoughts of thy ende as the trayne of the Fowle, & Rudder of a Ship will guide thy life, & a good Life will lead thee to a peaceable end, that thou shalt neither shame or feare to dye. In a word, *Platoes* Phylosophy in this, is true Diuinitie, that the best meane and whole summe of a wise mans life, is the Com-

Commentation of Death, not eue-
ry fleet and flitting flash, but fre-
quent and fixed contemplations.
Death is the knownest and vn-
knownest thing in the world: that
of which men haue the most
thoughts and fewest Meditations.
Be therefore perswaded to *Come*
and see: that is, come that thou
mayest see. Come from other ob-
jects, infinite and vaine spectacles,
with which the eye is neuer glut-
ted. Draw neere and close to this
that thou maist see it throughly.
Wipe off the clay, Spittle, & Scales
of thine eyes, that thou mayest
clearly behold the nature, quality,
and consequents of Death. No
mortall wight but hath some blu-
shes of mortality, such as goe and
come, but if they would suffer them
to lodge in their mindes, they must
needes stirre some affection, and
leau

leauē some impression in the memory, and produce some effects in their liues. *Socrates* had a gift that he could fasten his eyes many howers on one obiect without change or wearinesse: Halfe so stayed a thought of ones mortalitie, might bring a man to immortalitie. It is not beautie seene, but looked on that wounds. I meet with a Story of one that gaue a young Prodigall a ring with a Deaths head, with this condition, that he should one houre daily for seauen dayes together look and thinke vpon it: which bred a strange alteration in his life, like that of *Thesposius* in *Plutarke*, or that more remarkable, of *Waldus* the rich Merchant in *Lyons*, who seeing one drop downe dead in the streets before him, went home, repented, changed his life, studied the Scripture, and became a
worthy

worthy Preacher, Father, and Founder of the Christians called *Waldenses*, or poore men of *Lyons*. In Conference and Confessions many one hath acknowledged to my selfe the like: some that by dangerous sicknesse of their owne, others that by feare of infection in times of the Plague, and generall Visitation, others by the death of friends, as by shafts that haue fallen neere them, haue beene awakned, affrighted, and occasioned to thinke deeply on their ends, to provide against their ends, to attend the Word, which hath proued the meane of their conuersion and saluation. And this I thinke should bee enough to perswade young and old, one and another to *Come and see.*

But what now are wee come out to see?

Behold, First the Seale opened.

Secondly,

Secondly, the Horse issuing out.
 Thirdly, the Colour of the Horse.

Fourthly, the Rider and his followers. *Death and Hell.*

This horse is vnder seale. Seales we vse commonly to confirme and conceale, to make things sure and to keepe things secret. And thus Death as all Gods iudgments are said to be sealed. *Iob. 33.* and that with a firmer seale then of the *Medes & Persians*: In which sefe this Horse *Zach. 4.* issueth from betweene two brasen mountaines, that is Gods, ineuitable, vnalterable Decree: hee rusheth not out, rangeth not abroad at the will of man or Satan, at hap or by blinde Destiny, but at the pleasure and by the appointment of the great Master of these Gods horses, *Iesus Christ*, one of whose chiefe royal-
 ties

ties is to keepe the locke and key of Death and Hell, *Reuel. i.* else would hee be euer trampling vnder feete the sonnes of men. Looke how naturally, and continually the Sea would ouerwhelme the whole Earth if the waues were not bounded by prouidence: So would this horse ouercome the inhabitants of it, were he not tyed short, and restrained by his, & our Lord. You see him here limited to the fourth part of the Earth, else had not one been left aliue: For all are sentenced and haue deserued to dye, and it is fauor that all dye not. In a word men dye not by chance, course of Nature, influence of Starres, but then and therefore because it is appointed. A million of *Aethiopians* perish in one day, in one battell, *2. Corinth. 14.* not because all were borne vnder one aspect of Planets,
E but

but because such a slaughter was sealed of God. And though there bee one way in, and twenty out of the world, yet all falls out as God determines and disposeth. That Christian which beleeueth this, though hee may desire *Dauids* Arithmetike to number his dayes aright, that is, to know the breuity of them: yet will hee neuer study the blacke and sencelesse Art of calculating his birth and death. None but fooles are curious and inquisitiue to know that, which is vnder Gods priuy Signet. Wee are all as Souldiers sent to Sea with Commission vnder seale, not to be opened till wee come to such and such a point. To guesse and conclude, wee shall dye at such an age, in such a Climatericall yeere, what is it but to make a league with Death, not vnlike to that frenzie Merchant

Merchant that would make and strike vp marches of hundreds and thousands with parties absent as if they were present. A fond itching humour, and such as would for the most part (what euer wee thinke) doe vs hurt rather then good: if the day and houre were farre off, it would breede securitie: if neere hand, horror. Sickneses are sufficient summons and warnings. Marke such as sentenced by Iudges and Physicians fore-know their death, yet without speciall grace fore-fit themselves neuer the more carefully. Some deaths indeede (as some Clockes) giue warning before they strike, with symptomes and signes infallible: and so extraordinarily God giues to some *Moses* and *Hezekiahs* a presage, and hearts to prepare: but generally God hath seene this the best for vs, that it

should be for the generall most certaine, for the perticular most vncertaine, to him sealed, to vs concealed: of which hee would haue vs make these vses.

First, for our bodily health not to bee too carefull, nor too carelessse: with all our Physicall dyet and miserable anxietie, wee cannot adde one cubit to the length or our dayes, or measure of our health. Wee are all sealed vp no otherwise then the measure of our wealth, of our crosses and blessings, for the hauing or auoyding of which, the meanes we must vse without carking care or cowardly feare, cheerefully relying on Christ, the Lord Keeper of the Seale, not wittingly and desperately preuenting that sealed date by surfeits, of toyle or pleasure, by wilfull neglect of dyet, contempt of Physicke, by griefe or by
melan-

melancholy : nay, not by haste to glory with *Cleombrotus* the heathen, or with hastie selfe-murthering Christians, such as *Augustines* times were full off: but with *Iob* patiently all the dayes of our life, during the terme of our sealed lease, till the very day and date expire, and appointed time of dismissal and dissolution come.

And secondly for our soules provision, not to doe as most that haue set dayes of truce and peace, and in which they hang vp their Armour a rusting, and their Beakons vnwatched: but as people that liue in perpetuall hazard of war, haue all things in a dayly readinesse for seruice at halfe an howers warning, vpon the least Alarum: who would liue one howre in infidelitie or irrepentance, lest in that hee be taken napping as the foolish Virgins, and

that rich foole that reckoned of many yeares, & had not one night to continue. Grant it were enough to repent and beleue the last day of life, yet how can a man bee sure to doe that, vnlesse he doe it euery day: considering that euery day may for ought he knowes, be the last. The seale may bee opened in a day and hower one least thinkes of it, as it is to most that dye.

Lastly, when euer this horse comes to fetch away vs, or any of ours, children, or friends: A beleuer stamps not, and rages not, as madde Marshall *Biron*: murmures not, repines not, as the wild Irishmen without hope: expostulates not with destenie, as *Alexander* for his *Hephestion*: but with *Aaron*, layes his hand on his heart and mouth for his sonnes suddaine Death, knowing what God hath sealed,

sealed, shall be and must bee. If the
 Dreames of a blind fatall necessity
 could quiet Heathens, how much
 more should a Christian be chearful
 at the disposall of a wise and louing
 keeper of the Seale. A minute soo-
 ner or later it shall not bee, then he
 hath fore-seene and fore-sealed for
 thy especiall good, who hath times,
 & seasons, & seales, in his ordinati-
 on. Worthy was the speach and
 resolution of an vnderstanding Di-
 uine. If Christ hath the key and
 seale of Death, then a figge for
 Death. This though it be an ordi-
 nary notion, yet well digested, it is
 a singular stay to a beleeuer.

The Seale being thus opened,
Come and see the Creature that is-
 sues forth. *Behold* an Horse, a fierce,
 a strong, a warlike, a speedy Crea-
 ture, so described by God himselfe,
Iob 39.

Looke therefore how easily *Iebu* stamped *Iezabell* into peeces: and *Tamberlaine* his Troupes of Horse the Turkish foote-men, or as the sturdie Steede dashes out the little Whappets braines, so easily doth Death with the least kicke and spurne of his Heele the haylest Complexion, the stoutest Constitution, triumphing like an Emperour ouerall sorts of people, treading in the neckes of Kings and princes, as *Iosua* ouer the in the *Cane* insulting in the rearmes of *Rabshakeh*, Where is *Hamath*? the Kings of *Arphad*, *Iuah*, and *Sepharuaim*? *Elam*, *Meshech*, and *Tubal*, whose feare was vpon the liuing, are they not descended into the graue? made their beds in the slimy valley, and layed their Swords vnder their heads? Where is *Goliah* with his brazen Bootes? Hath wisdom deliuered

liuered, Strength rescued, or wealth
ransomed any out of my fingers?
For all their Confidence, haue they
not gone to the King of feare? How
can it bee otherwise, seeing Death
comes as an armed Horseman, vp-
on naked Footmen : no encoun-
tring, no resistāce, no running away,
no euasion by flight. This winged
Pegasus postes and speeds after
men, easily giues them Law, fetches
them vp againe, gallops and swal-
lowes the ground he goes, sets out
after euery man as soone as hee
comes into the world, and playes
with him, as the Catte with the
Mouſe, as the Grey hound with
the Badger, sometimes he followes
faire and a farre off, lingers aloofe
and out of sight : anon hee spurres
after, and by and by is at the heeles
in some sicknesse, and then it may
bee giues vs some breath againe,
but

but in the end ouertakes vs, and is vpon vs with a Ierke, as the snare ouer the fish, or the Foule. — *Abolon* could not outride him: *Pharaohs* Chariot wheelles fell off in this chase. *Jonathan* and *Saul*, Swift as the Eagles, strong as the Lyon, yet how were they slaine with the mighty? what then is the course the Christian takes? He neither foolishly thinkes to resist, or escape, nor yet cowardly swounds, or crauenly yeelds: but as a valiant footman that espies an Horseman pursue him in a Champion, stayes not till he come vpon him, but addreseth himselfe for the encounter: so does a Christian in his best health and prosperity, put on his armour, get him the Helmet of Saluation, the Shield of Faith, and learneth the vse of them betimes, before he be vnapt to it in sicknesse or age.

As

As the Parthians teach their verie Children to handle the Bow, the Scythians the Dart, the Germans the Speare: and so it comes to passe, that beleuers are not surprized, as worldlings often are, with milke but in their breasts, without Oyle in their Lamps, and all in vaine then fondly cry out to this Horseman to stay his stroake. As the rich foole *Gregorie* relates of, who entreated Death to stay till the next morning, Truce but till to morrow, and I will be ready for thee. A Christian wisely considereth, that he hath no morrow, and therefore while it is called to day, is ready for this Horse, who neuer sets any certaine day of his coming.

Behold also the colour of this Horse $\chi\lambda\omega\rho\theta$, the colour of the withering leafe, pale and wan: Symbolizing

bolizing and noting the effect hee hath first vpon the liuing, whom hee appalles, as hee did *Baltasbar*, whome all his Concubines and Courtiers could not cheere, nor all his wine in the bowles of the Temple fetch colour into his countenance. See we not often prisoners at the barre wan away, and dye as white as a cloth at the Sentence of death pronounced on them. Many gulls and gallants we may heare sometimes flight off death with a iest, when they thinke it out of hearing, and some wish it and call for it, as *Gaal* for *Abimelech*, but when it comes in good earnest, they are not able to looke it in the face, with the bloud in their cheeks. Some foolishly set a face on the matter, on their death-beds, lest neighbours should censure when they are gone for Cowards : hypocritically painting

ting their faces as *Iezabel* did, affronting *Iehu* out of the window, God knowes with a cold heart, and if her paint had bin off, a pale face should one haue seen vnderneath it. Whereas Christians hauing a good measure of faith to warme them at the heart, change not their countenance nor haue their colour any whit abated, but as is recorded of *Mistris Ioyce Lewis* at the stake, and sundry other Christians, euen of the fearfulest by nature and sex, looked as fresh and cheerfully at the houre of death, as at their mariage.

A second effect of this pale horse is after death, bereauing the bodies of all bloud and colour, making them liuelesse and wan carcases, and so layes them a rotting and mouldring among the wormes their sisters, till the fashion of them be vtterly altred, the beauty consumed,
and

and shape turned into rottenesse. Oh how grievous is this to such *Abfoloms*, *Iezebels*, and *Rosamonds*, haue set much by their painted sheathes and pampered Carkases, whose belly is their God, and yet their end must be corruption. Dust they were, and to dust they must returne. Fauour is deceitfull, and beautie is vanitie, when the pale Horse comes, there is no remedy. Here only Faith hath an Antidote comforting her selfe with these sayings: This base & vile body of mine must be thus serued, that it may be transfigured and made conformable to the glorious Standart Christs body, more glorious then the Sun in his brightest hew. It must thus be sowne in pale ignominy, that it may rise in glorious beautie. What if I lose a little Vermillion red mixture of Fleame and Sanguine, shall I

not

not recouer a radiant resplendāt lū-
re? Can the Alchimist with his
Art, cause a dry whithered floure
to shew it selfe againe for a space in
its naturall verdant shape and co-
lour: and cannot God that made
mee first of Clay, and that Clay of
nothing, reduce and refine the same
after it hath bin in the Earth? as the
Chynois doe the materialls of their
curious dishes for many scores of
yeares, that when it is thoroughly
deficate, their posteritie may tem-
per and frame some vessell of excel-
lent seruice withall. Certainly my
Redeemer liueth, and with these
eyes I shall see him, as hee is most
admirable to behold, and my selfe
like vnto him in my degree. Tenne
thousand times more comely, then
is heere possible to imagine, the
most personable Creature that euer
the Sunne saw: when the body
shall

shall be enriched with those excellent Dowries of Impassibilitie, Clarity, Subtiltie, Agilitie.

Oh, but heres yet a more fearefull spectacle behind, then all that hath yet come in sight. Hell, euen Hell it selfe in the worst sense, not the graue of the body, but of the soule. For *John* sees here principally the Iudgment of the wicked, that were slaine for the contempt of the Gospell, by the pale Horse, for not yeelding to the White and his crowned Rider. And their wooll state is heere opposed to the happy condition of the Martyrs vnder the Altar.

Well then, behold also, euen Hell the page and follower of Death, attending him where euer he goes among the wicked sort. Whence it is that they are so often coupled in this booke *Death and Hell*. Look

as the Foxes wayre vpon Lyons,
 carrion Crowes vpon armies, Gao-
 lers on Serieants for a prey: so dili-
 gently does the deuill on death for
 a booty. No fowler does more
 cunningly stalke behind the Horse,
 or creep behinde brakes or hedges,
 to get his ayne at the shye Fowles.
 No Serieant hides his Mase, no
 Angler his hooke more warily:
 knowing that else Hell should neuer
 swallow so many.

Alacke, alacke, wee silly Fish see
 one another caught, and ierckt out
 of the Pond, but see not the fire and
 Frying panne into which they
 come. In this consists the Deuills
 chiefest policie, and our grossest sim-
 plicity, and even this is the cause of
 our sottish and foolish liuing and
 dying.

Oh that my head were a Foun-
 taine of teares, to weepe for, and
 bewayle

bewayle the stupiditie, yea the desperate madnesse of infinite sorts of people that rush vpon Death, and chop into Hell blindling. How brutish and beastly are the premises and conclusion of the Epicure and his brood, Let vs care and drinke, for to morrow we shall dye? Who knowes whether the soule of the beast descend, and mans ascend, who euer saw the one goe downward and the other vpward, and then what matter if the life of the one differ not from the other? What need a man care whether he be a Sadduces Swine, an Epicures Horse, or himselfe? The one many times hath lesse care, and more pleasure then the other, if Death bee the last line, the full point, and finall cessation of the Creature. These Bruits thanke Philosophie that hath taught them not to feare any such

such Hobgoblin spirits, or old
 Wiues tales, as Hell. But such Phy-
 losophie *Socrates*, *Plato*, and the
 wiser sort euen of the Heathen haue
 hissed out of Schooles as bel-
 liuine. Yea, the most sauage and vn-
 litered people, the lesse soiled with
 Art, the more confidently doe they
 out of Natures instinct, and diuine
 impression, conclude of an eternall
 place of well and ill being after
 death for the soules of men. But
 these Monsters wilfully shut their
 eyes, deface and obliterate these
 stamps, and principles of nature,
 and so dance hood-winkt into per-
 dition. Miserable it is to see how
 boldly and blindly they thinke and
 venture on Death: *Theramenes*, he
 writes Bookes in praise of Death, as
 the end of all calamities. *Augustus*,
 hee dyes in a iest, calling for a Plau-
 dite. *Tiberius* in dissimulation. Di-

ogenes hearing *Antisthenes* cry out in his paines, Who shall ease mee? offers him a knife to dispatch himselfe withall. *Caninus* called to execution, bids his Fellow remember hee had the best of the Game. The Earle of *Kildare* seeing his Writ of Death brought in when hee was at shewelboard, throws his cast with this in his mouth: Whatsoever that is, this is for a huddle. Little list would these blind bayards haue for such idle mirth, if their eyes were opened to see this follower of Death. How pittifull is the frenzie of those brane Spirits, as they decme and terme themselves (as much as they scorne pittie) our duellists I meane, who as if they neuer had heard of Hell, are as prodigall of their liues, as Cookes or Dogs are of theirs, powring them out vpon euery drunken quarrell.

pittie.

pittie not the losse or misse of such,
good for little but to set in the
front of a Battell, or to stop brea-
ches and Canons withall: but I pit-
ty the losse of their soules, who
serue themselves, as the Iesuite in
Lancashire, followed by one that
found his Gloue, with a desire to
restore it to him: but pursued in-
wardly with a guiltie conscience,
leapes ouer an Hedge, plunges into
a Marlepit behind it vnscene and
vnthought of, wherein hee was
drowned. I maruell not, that they
feare not a Rapier, or Pistoll: who
would not chuse it before a lin-
ging & painfull sicknes, were it not
for the after-claps of death? No
Coward need feare the encounter
of it alone in a single combat. But
Death hath a Second, a Page tenne
times more dreadful then himselfe,
with whom wee haue to begin,

when we haue done with Death, which is but the beginning of sorowes. Death is pale, but his follower is a blacke Fellow, a terrible monster neuer enough feared. In which respect, how lamentable also is the blindnesse of all selfe-murderers, who make Death the remedie of euery griefe, and cure of euery violent passion: If they finde themselves inwardly vexed, or perplexed in Conscience, they seeke Death as a present ease; not considering how they leape out of the smoake into the flame, out of the flame into the fire, out of a curable momentany disturbance, into an endles irrecoverable woe, (without the extraordinary mercy of God) to which vsually the Deuill speeds them, that hee might get them into his clutches, and so passe out of doubt, all meanes of preuention and euasion by

by Faith and Repentance.

Oh senseles *Achitophel*, how did thy wisdome fayle and befoole thee, when thou fettest thine house in order, and disposdest of thy goods, forgettest thy soule, hangest thy selfe, which durst thou, or wouldest thou haue done, had but one beleeuing thought of an eternall fire come into thy head? How blockish is the manner of dying of many a *Nabal*, who strucken with the feare of Death and Hell, become as insensate as flockes and stones, haue no minde nor power to thinke of one thing or other: Cannot abide to heare any mention of the danger of that which they feare, whose senses the Deuill bewitches and benumms, lest they should see and auoyde? Such was *Lewis* the eleuenth, Who straightlie charged his Seruants,

F 4

that

that when they saw him sicke, they should neuer once dare to name that bitter word Death in his eares. So doe Cowards and Crauens shut their eyes, and chuse rather to feele blowes, then to see and shun them.

Little better is the common course that most people take. Scared some are with a confused, and preposterous feare of Death, and flashes of Hell in their Consciences, and yet take no course to get pardon and faith in CHRIST: but either taking it to bee some melancholly humour, send for merry companions to diuie it away: or being giuen vp to hardnesse of heart and impenitencie, wilfully shake off all thoughts of repentance, shut their eyes and eares against all good aduise, and desperately put all at aduentures, and chop into the iawes
of

of that roaring Lyon. Some of them ridiculously fearing Death, they knowe not why, more for the pangs of it (which often are lesse then the Tooth-ake) then for the Hel following: like fooles that feare the thunder cracke, & not the Bolt; the Report of the Peece, and not the Bullet; the Serieants arrest, and not the Gaolers Imprisonment: Labour to escape death which they cannot, and Hell which they might. Others of them scared with some terrible apparitions, affrighted, as Cardinall *Crescentius* a little before his death with a blacke Dog in his Chamber. A Prefage and Preludium of Hell approaching: they crie out they are damned, the Deuill, the Deuill, doe they not see him, &c. And so *Spira*-like, desperately, and disconsolately depart in hellish horror. Other of them a little

little wiser, and yet little the better for it, admit a cold thought or two, and it may bee a little parley about the matter, but when they haue fetched a sigh or two, put all vpon a Lord haue mercie on them: trust it shall goe as well with them as with others, euen as God will haue it: & thinke they doe much if they send to a Minister to pray with them or for them: neuer giuing all diligence to make their saluation sure, and to escape so great a condemnation.

Oh if wee could consider how fearefully such finde themselves deluded, when their soules awake, worse then *Jonas* in the Tempest, euen in a gulse of fire & brimstone: How would it awaken and arouse vs to fore-see Death and Hell in their shapes, and to fore-appoint our selues throughlie, not against
the

the first Death which wee cannot, but against the second wee may, if we get our part in the first resurrection.

This Text, mee thinkes speakes to euery sicke man bound on his bedde with the Cords of Death, as *Dalilath* to *Sampson*: Vp and arise, for the Philistines are at hand. Death is at the doore, and behinde the doore, the Fiends wait to fetch away thy soule. *Bellarmino* is of opinion, that one glympse of Hell were enough to make a man not onely turne Christian and sober, but Anchorite and Monke, to liue after the strictest rule that can be. I am of beliefe, that Gods spirit cooperating a thorow meditation of it, might bee a meane to keep one from it. For a man to wish to haue a sight of it, or that one might come thence and make report of the

the vntollerable and vnutterable paines of it is superfluous, superstitions: and if it should bee granted, yet being not Gods ordinance and allowance, it might goe without his blessing, and doe one no good. Thy best course is well to ponder what wee that are Gods Ministers report of it, out of *Moses*, the Prophets, Christ, and the Apostles descriptions. And if God meane thee any good, our warning may doe thee some good. Popish writers are too bold in making Maps of Heauen and Hell, as if they had surveyed them and their regions, and inhabitants: but most I thinke are on the other hand too breefe and summarie in their meditations and writings. To paint it in it owne native colours is impossible, or by any contemplation to comprehend the horror of it. Shadowes and
parables

parables the Scripture vseth, by which thou mayest and oughtest to help thy coniectures, and to worke on thy affections withall, after this or the like manner.

Here God hath allowed thee on his earth a pleasant habitation, commodiously situate in a good Ayre, richly decked with furniture, compassed with delightfull Gardens, Orchards and Fields, where thou hast liberty to walke and ride at thy pleasure. How would it trouble thee to thinke of being layd vp all thy life in some streight and loathsome prison, by this consideration how ill thou wilt brooke to bee cast into a dolefull disconsolate Dungeon, to lye in utter darkenesse blackenesse of darkenesse in eternall chaines, in little ease for euer.

Here a great part of thy contentment

tentment, is to liue among good Neighbours with a louing wife, with cheerefull companions: and loath thou art at any time to bee long in the house of mourning, to bee among melancholy malecontented, complaining feeble or brawling people in Hospitalls, or bridwels, or bedlams. How wil then thine eares indure to be tyred with continuall howling, scritchng and gnashing of teeth, to liue among Dogges, Enchanters, vncleane Birds, reprobate Spirits, worse then so many Toads, Tygers or Serpents.

Here if thy Father should in displeasure bid get thee out of sight, or thy Prince banish thee his court and presence, as *Dauid* did *Absolon*, for some offence, thou wouldest take it heauily: how shall thine eares tingle to heare God say, Depart out of my presence, Goe thou
 cursed

curled into the lake prepared for the Deuill and his Angels.

Here thou shrinkest to thinke of the gout, collicke, stone, or stranguarian, shiuerest to heare of the strapado, the racke, or the Lawne, how then wilt thou beare vniuersall tor-
tures in all the parts of thy body, exquisite anguish and paines, such as of which the pangs of child-birth, burnings of materiall fire and brimstone, gnawings of chest-wormes, drinckes of Gall and Wormwood are but shaddowes; and to which they are all but sports and fleabittings, euen to the torments thy body shall suffer for it
singes against the Creator.

But hast thou euer here in this world tasted of a troubled spirit, of the grieve and feares of a wounded Conscience, possessed with bitter things : strucken and pierced
with

with the venom of Gods arrowes, feares of the Almighty : by these thou mayst make the best gesse how it will fare with thy soule when God shall powre all the vials of his wrath into a vessell of his fury, and vex thy soule in his sore displeasure, scourge thee with the rods of scorpions, make thee druncke with the gall of Aspes and Cockatrice, make thy minde heauy vnto the death, holding it euer in those Agonies, which made his owne Son sweate cloddes of water and blood. Oh how fearefull a thing is it to fall into the hands of God who is a consuming fire. Thinke of it whiles there is hope, you that forget God, Heauen, and Hell, lest you come therewhere there is no redemption, no hope of ease or end, which is that that makes Hell, Hell indeed. For if these paines might haue an
end,

end, were it after million and millions of yeares, as many as there be sands in the Sea shore, yet mightest thou nourish some miserable comfort of a release in the long runne: but this night hath no day, this Ague no intermission, this death no death to end it withal.

Here thou wouldest bee loath to lye on the Racke from morning to night, to be wroung with the Collick for a few dayes or hours, to be haunted with a Quartan from Michael to Ester: Oh then adde eternity to insupportable torments, and let thine eares tingle, and thine hart melt to think of it. Were it not for hope in small pressures, wee say heart would burst: Oh then this word *ever and ever*, if thou couldest duly belecue and consider it, how would it breake that hard heart of thine, which knowes not how to

G

repent,

repent, nor cares to preuent the wrath to come.

What thinkest thou, are these thingtales and fables, is Hell but a name and word, a scarbug for to keepe fooles in awe? Hath not God, thinkest thou, a day of reckoning, a prison and power to punish Rebels and Traitors, or are not his punishments like to his Iustice, infinite and eternall? Know these things to be as true as God is truth, saue that they are short of the truth it selfe. Why dost thou not then take thy soule apart, and ruminare of these things by thy selfe, iudging thy selfe here, that thou mayst not bee condemned in the world to come? Art thou affraid of a melancholy fit, and fearest thou not this gulfe, and whirlpoole, and sorrow? Art thou not loath to bee tormented before thy time, and fearest not

not to bee tormented time without end. I wonder how the soules of wicked men and vnbeleeuers goe not out of their bodies, as the deuils out of demoniaks, rending, raging, tearing, and foaming. I wonder how any can dye in their wits, that dye not in the faith of our Lord Christ. Verily if these things moue thee not, thou art in a worse plight then *Fælix* and *Baltasbar*; yea the verie Deuils themselves, who beleue them; yea quake and tremble to thinke of them. How faine would I snatch thy soule out of this fire? vndoubtedlie know, that if this warning doe thee no good, it is because thou art of old, iustlie ordained to perish in thy impenitency, and to be a fire-brand in these euerlasting flames. Now on the contrarie, if thou beest a vessell of mercie and honour, it will doe thee

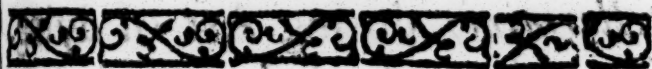
no hurt, but driue thee to Christ, in whom there is no condemnation: who onelie is perfectlie able to saue and deliuer thee out of this Lake. If thou beest alreadie in him, it will cause thee to reioyce in thy Lord and Saviour, who hath deliuered thee from the feare of two such enemies that now thou mayst with the Ostrich in *Iob* despise the horse and his rider, and triumph by Faith ouer Hell and Death: O *Death where is thy sting!* O *Hell where is thy victorie!* Death is to men as he that comes attended: To *Dives* he comes followed with Devils, to carrie his soule to Hell: To *Lazarus* with troopes of Angels to conuey him to *Abrahams* bosome. So that wee may in earnest say, that Death is the Atheists feare, and the Christians desire. *Diogenes* could iestingly call it, The Rich mans

mans enemy, and the Poore mans friend. This, this is that which makes death so easie, so familiar and dreadlesse to a belecuer; he sees Death indeede, but Death is not Death without Hell follow him: and Hell hee sees not, but onely as escaped and vanquished, and therefore is said not to see Death. Now (sayes the belecuer) comes death and the Prince of this world with him: but hee hath no part in mee: all the bitternesse and teares of death lye in the feare of Hell, which, thanks be to Christ hath nothing to doe with mee, nor I with it, therefore I taste not of death: now comes God Sergeant pale death, whom I know I cannot avoyde: but this I know, hee comes not to arrest me, to carry me to prison, but only to inuite me to a feast, attend and conuey me thither. Let

such feare him as are in debt and danger, mine are all discharged and cancelled: he comes with his horse to take vp mee behind him, and to fetch me to my fathers ioyes, to a Paradise as full of pleasures, as hee carries the wicked to a prison full of paines. *Pharaohs* Baker and Butler were sent for out of prison, the one to promotion, the other to execution: he that had the ill dreame, expected the messenger with horror, the other longed for him with comfort. The latter is my case, therefore though I be reasonably well in this world, as a child at board, yet home is home, therefore will I waite till this pale horse comes, and bid him heartily welcome: and with him the Angels of my Father, who haue a charge to lay my body in a bed of rest, and to bestow my soule vnder the altar,

as

as it followes in the next seale, which is so pleasing a vision, that we need no voyce or preface, such as we had in the former inuiting vs to *Come and see*: the very excellency of the obie&it selfe is of force enough to draw, and hold the eyes of our mindes vnto it.



The second Sermon.

VERSE 9. *And when hee had opened the first Seale, I saw under the Altar the Soules, &c.*

When Death hath beene viewed in the palest, and Hell in the blackest colors that maybe, yet if we haue Faith enough to see soules in their white
G 4
roabes

roabes vnder the Altar : there is comfort enough against the horror of both; enough to inable the beleeuer to despise and trample ouer them both. In the opening of this fifth Scale, I hope to finde more solid Antidotes, more lively Cordials, against the feare of Death, then in all the dead and drie precepts of *Bellarmines* doting Art of dying. For this part of the vision was shewed ~~John~~ of purpose to sweeten the harshnesse of the former : that his spirit grieved and amazed with the sight of the calamities and mortalitie vnder the persecuting Butchers rather then Emperors, might yet be reliqued and refreshed with a sight of the blessed estate of such as dyed either in, or for the Lord.

Wherein was proposed to his sight, and to our consideration these seperals. First, the immortal
subst.

substance of soules after their separation from the body. Secondly, their sure and secure condition vnder the Altar. Thirdly, their dignity and felicitie clothed with white robes. Fourthly, their compleate happinesse at the last day, when the number of their bretheren shall bee accomplished.

Of all these, Christ meant *Iohn* should take notice, and all beleeuers by his testimony, to their full consolation.

First, *Iohn* being in the spirit could see spirits, men indeed clad in flesh, can hardly imagine how a soule can haue existence out of the flesh. Eagles can see that which Owles cannot: so is that visible and credible to a spirituall man, which to a naturall is inuisible, incredible. And yet such natures dimme eyes haue beene cleere enough to see this truth.

truth. Nature I say, pure and meere nature, not onely the Platonists and other learned ones, who resolutely concluded it, and aptly resembled it, to the distinct being of the waggoner after the breaking of the Coach: the swimming out of the Mariner in the wreake of the shipp, the creeping of the snayle out of the shell, the worme out of the case: not vnto the learned Grecians, and ciuillized Romans: But even the rudest Scythians and vnlettered Sa- uages; yea, though there be many Languages, and sundry Dialects in the world, yet is, and hath this euer beene the common voyce of them all, That soules dye not with the body. And how euer the bodies resurrection hath to them been a Problem and Paradoxe, yet is the soules eternitie an inbred instinct sucked from natures breast; or rather an in-
delible

delible principle stamped in the
soules of men by the finger of God.
And indeed, to right reason, what
difficultie or absurditie is there in
it. What lets mee to conceiue a be-
ing of it in the Ayre, in the Hea-
uen, or in any other place as well as
in the compasse of my body, is not
one substance as capable of it as an-
other? Can it liue in the one, and
not in the other?

Hath it not, even whiles it is in
the bodie, thoughts, motives, pas-
sions by it selfe, of it owne different
from the body, many crosse and
contrarie to the disposition of the
body, cheerefull ones when that is
in paine or melancholie: Chole-
ricke ones when that is flegmaticke,
Doth it waite vpon the body for
ioy, sorrow, anger, and the like?
doth it not more often begin vnto
it? Not to speake of Martyrs innu-
merable

merable, who haue beene exceedingly pleasant in the midst of torments, as if they had beene spirits without flesh. How many ancient stories and dailie examples haue wee of cheerefull mindes in distempered, pained, languishing dying bodies? Reason will then conclude, that the soule may well be, and be sensible after death without the body, which euen in the body can be well, when that is ill, cheerefully when that is hurt, or sicke, grieved or troubled when that is in perfect temper and health. And on the contrary, small reason haue we to thinke it sleepest out of the body, or that it is seazed by death out of the body, which neuer was overcome by sleepe, which is but deaths Image and younger brother, in the body, but euer was working and discoursing in the deepest and dead-
est

est sleepes of the body.

Besides, is it likely God would enrich i. with such noble and diuine dowries to bee salt onely to the bodie, to exhale with it as Bruits doe. The admirable inuention of Arts, Letters, Engines, the strange forecasts, prospects and presages of the vnderstanding part, the infinite lodgings, the firme retainings of the memorie, doe they not argue an immortalitie: Doe men ingraue curiously in Snow, Yce, or transient stufte?

What meanes the greatest anxietie of men about their suruiuing name, if the minde perished with the bodie, if Death were the cessation of the man, and destruction of the whole substance. What should nature care for an ayery accident without a subiect whereof no part of him should be sensible.

What

What meanes the very feare of Death, if that were the end of all feares, and cares, and sorrowes, if nothing remained sensible, and capable of any thing to be feared?

Lastly, the fresh vigor, the vnimpayredabilitie, that nimble agilitie of the minde in sicknesse; yea, manie times the freer vse of the faculties of it in the confines, yea, in the act and article of Death, then in former health; doe they not tell the body, the soule meanes not to fall with the carkase (which hath the name of falling) lyes not a dying with it, but erects it selfe, meanes onely to leaue it as an Inhabitant doth a ruinous House, or as a Musitian layes downe a Lute whose strings are broken, a Carpenter a worne instrument unfit any longer for seruice and imploiment: and as a Guest makes hast
out

out of his Inne, to his long home
and place of abode.

Loath I am to mingle Philoso-
phicall Cordials with Diuine, as
water with wine, least my Consola-
tions should be flash and dilute:
yet, euen these and such like argu-
ments haue taught all Phylosophie
(the brutish Schoole of the Epicure
excepted) to see and acknowledge
that the soule is not a vapour but a
spirit, not an accident, but a sub-
stance, and elder & more excellent
sister to the body immixt and sepa-
rable; a guest that dyes not with it,
but diuerts out of it, intending to
reuisite and reunite it againe vnto
it selfe. But Diuinitie certainly
knowes all this to be most certaine,
that it is a particle of Diuine breath,
imbreathed into the redde lome at
the first, not arising out of it, but
infused from heauen into it, and
there-

therefore may as well exist without the clay after it, as it did before it: and when the dust returnes to the dust, heauen goes to heauen, both to their originals, the soule first, because first and principall in euery action, the body after as an accessory and second, and so the day of death to the body, is the birth of eternity to the soule.

This vndying, and euer-living condition of the soule, thoroughly rowled in the minde, firmly embraced, and vndoubtedly apprehended by Faith, workes admirable effects as in life, so in the approach of death. *Seneca* that saw it but through Clouds, cranies and creuises with yts, and ands, yet professeth that when hee thought but a little of it, and some pleasant dreames of it, hee loathed himselfe and al his trifling greatnes. But most
diuinely

diuinely, and resolutely, *Iulius Palmer*: He that hath his soule linked and tyed to the body, as a theefes feete to a Clogge with guyues and fetters, no maruell he knowes not how to dye, is loath to endure a Diuision: but hee that vseth, and can by Faith separate the spirit from the body, to him it is to drinke this: and with that drinkes off a Cup of Wine in his hand, and within a while after, as cheerefully drinkes of Deaths Cup in the sight of the same Witnesses. Euen *Socrates* himself sweetned his cup of poison, with his discourse of the soules immortalitye, to the amazement of the beholders. Such soules indeede as place all their felicitie to be in a full fedde, and well complexioned body, and to partake of the senses corporeall delights, hath not accustomed it selfe to it owne retyred delights

lights of obſtracted meditations, knowes not how to be merry without a play-fellow, no maruell though it bee as loath to part with the body, as a crooked deformed body to part with rich roabes gorgeous apparell, which were it onely ornaments.

But ſuch noble and regenerate ſpirits as know their owne Dowries, haue inured them ſelues to ſublimare contemplations, and to haue their conuerſation in Heauen, whiles they were in the body: ſuch I ſay, though they doe not Cynically reuile the body as a Clog, a priſon, a lumpe of myre, &c. but know it to be the Temple of the Holy Ghoſt, yet are they willing, yea and ſigh to be vncloathed, to ſow it a while in the earth, being a dark and thicke lanterne, hindering the cleare ſight of it, till they
may

may reassume it clarified, a spirituall, an Angelified body made apt and obsequious to all diuine seruices, to Celestiall Offices without wearinesse, intermission, and such like vanitie, which here it is subiect vnto: as willing as *Dauid* to lay aside *Sauls* cumbersome Armour, and to betake him to such as hee could better weeld and command at pleasure.

This is the first and lowest helpe Faith hath to comfort the soule withall in the approach of Death; when the strong men buckle, the Keepers of the house faile, they waxe dimme that looke out at the windowes, when the whole outward man decayes: that the inner man ages not, faints not, languisheth not, but rather lifts vp the head, is more fresh then formerly, and expects to be unburdened, and to bee

at libertie, freed from Corporeall tedious vnpleasing workes of sleeping, eating, drinking, and other meaner drudgery, that it may once come to higher and more spirituall employments better suiting with it natie condition: euen as the Lyon longeth to bee out of the grate, and the Eagle out of the cage, that they may haue their free scope and fuller libertie.

Vnder the Altar.

Now if this much reuiued *Iohn* (as no doubt it did) to see the Soules continuance after Death, how much more to see their safety and rest vnder the Altar: that is vnder Christs protection and custody, vnder the shadow of his wings. Who makes them gratefull to his Father, couers them from his wrath,

wrath, safeguards them from all molestation procures them absolute quiet and security. The phrase alluding to the Altar in the Tabernacle, which gaue the Offerings grace and acceptation : and partly to the safety of such as fled from the Avenger to the Altar. Christ is our Altar, and all the Soules or such as dye in his Faith, are as *Stephen* bequeathed to him: he presents them to his Father, shelters them from accusation and condemnation, gathers them as the Hen her Chickens vnder his wings, being fully able to keepe what is committed to him from all disquiet. Hee that could keepe the three yongmen in the Furnace with whom he walked, yea their very garments from the violence of fire : The Israelites and their apparell in the wildernesse: *Jonas* in the Whales belly: how much

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more

more easily now he sits at the hand of his Father in Maiestie and Glorie, can hee defend saued and glorified soules from all Externall and Internall Annoyance, and settle them in absolute peace with him in his paradise, according to his frequent promise to such as overcome, *they shall sit with mee upon thrones.*

*And long white Robes were giuen
vnto euery one.*

If *Iahn* had seene soules at rest, though in poore and meane condition, yet were a corner of an house with peace to bee preferred to a wide Pallace with disquiet: A poore dyet with greene Herbes with quiet; to a feast with stalled oxen, and crammed fowles, sauced with bitter contention. But behold, he sees
not

not naked, beggerly, ragged soules,
but adorned with white Robes;
that is, endowed now, and glorifi-
ed with perfect righteousness, pu-
ritie, clarity, dignitie, and festiui-
tie: of all which white apparell
hath ever beene an Emblem and
Symbole in Diuine and Humane
Herauldry, a cloathing of Princes in
their great solemnities of Corona-
tion, triumphs and ouations, sayes
Eusebius: so was *Herod* arrayed in
cloth of siluer, with which the Sun
beames meeting, made such a gli-
ster, as amazed the people that sty-
led him a God: so sayes *Tertullian*,
were they wont to dignifie Ser-
uants at their manumissions with
white Apparell, in token of their
new libertie and preferment. At
feasts great persons were wont to
change their guests ordinary
clothes with a white Synthesis, a

colour fit to expresse alacritie. Christians, the whole Easter week wore white apparell. All the graces the soules had here in this their infancy of Regeneration, were but stayned and poluted clouts: their knowledge darke and obscured with ignorance, their memories clouded with obliuion, their wills and affections tempestted with mutinies and perturbations, their habits of holines and charity, sullid with defects and infirmities, their delights duske and particoloured and spotted with mixture of sorrow: all their apparell blacke and sad russet at the least; but there purer then the Christall, whiter then the Snowe, or then Fullers earth is able to make them. The Lillyes, and *Salomon* in all their Royaltie not like vnto the meaneft of them. Call vs no more *Marah*, may they say

say, but *Naomi*. For fulnesse of beauty is conferred vpon them, God becoming fulnesse of clarity and light vnto the vnderstanding, without error or darknesse, continuation of Eternity to the memory without forgetfulness, multitude of Peace to the Will and Affections without disturbance or disorder; the superiour part of the Soule pleasing it selfe in the blessed vision of God, and the inferior satiate with the fruition of riuers of pleasures, & variety of monthly fruits. All this ioy increased by the æmynity and magnificence of the place being Gods Palace, built and prepared for eternity, for the honour of his Maiesty, and habitation of his Saints, all shining like precious iasper: enchanted by the full quire of Angels, and communion of holy men, excellent when they were on earth,

earth, now perfected in their virtues, and freed from frailties, neuer mourning, but euer singing and lauding their Creator with *Alleluiahs* without defatigation or satiety: all this made vp and consummate by the addition not of a number of yeares, but of eternitie vncountable, vnalterable, incomprehensible. What are the chiefe miseries of this life, but the sordid apparell of the soule, the black thoughts, the speckled phantasies, darke obliuion, royled, soyled affections, all the habit of it squalid, iagged, & tattered. Now then was *Ioseph* loath to change his prison-ragges, or *Hester* her old and meane Cloathes with stately and royall array? Promise a Child a new Satin suite, and see whether he will not long for it, and call for it; see whether hee will cry when you bid him lay off his ruffets: Whence

is it then that men dye so dully, so vnwillingly, so heauily? or whence can it be, but because they doe not liuely and certainly beleue, and expect these white Robes for their soules. When the beauty of a mans mind is here obfuscate and defaced with melancholly Tentations, and opake imaginations, with yellow choller, with pallid feare, with ruddy shame, with sable despaire; oh what would he giue for a candid calme, and serene state of his mind? and when again it pleaseth God to affoord him sunshine holidayes of ioy and tranquility, wherein his mind is clad, and decked with golden, siluer, and precious ornaments of peace, meeknesse, temperance, patience, Oh what an Heauen would hee thinke hee had here on earth, if all his dayes were but such dayes! whereas this a Christian may

may well assure himselfe of, that
what euer grace doth here prepare
and begin, there glory will absolute
and perpetuate for matter of sancti-
ty, purity, and alacrity of the mind,
typified in these white robes : yea
further for matter of dignity & tri-
umph, which then shall bee most
compleat, wher they shall see Christ
at that day come in the glory of the
Father with millions of his Angels
descending and bringing downe
his heauenly *Ierusalem*, meeting
them halfe way in the clouds, and
there auenging them on their ene-
mies, sitting with them as assessors
vpon thrones, to iudge the Angels,
and the world of wicked ones, and
such as haue insulted ouer them on
the earth, in which they shall then
without any malignity of enuy, an-
ger, or appetite of reuenge, take ad-
mirable and vnspeakable content
and

and comfort, yea reckon it as the accomplishment of their inchoate glory, for which they are here said to long for and grone vnder the Altar, till the number of all their brethren being consummate, God shall openly acquit and applaud them, condemne and confound their opposites. These, these are the onely, stately, and kingly dignities: the meditations whereof are onely able to beget and foster true heroicall and Christian resolutions against the feare of Death and Hell, otherwise vnuanquished. To conclude then, to the man that would both in health and sicknesse nourish euer in his breast vndaunted and more then conquering thoughts of these two enemies, in stead of *Bellarmines* many frivolous and tedious rules: I prescribe but these two practises of Faith. The first is to worke in
his

his minde a settled and vndoubted certainty : and the second a lively & frequent representation of them.

Were heauen nothing else but an hauen of rest, wee know how welcome the one is to a Sea sicke weather-beaten traeller, and may by that guesse how desirable the other should be to a soule that long hath beene tossed in the waues of this world, sicke of its owne sinfull imaginations, and tyred with externall tentations. The happiest soule that euer hath sayled ouer this *Euripus*, in the best ship, in the healthfullest body that euer was, neuer had so calme a passage, but that it hath had cause enough often to wish it selfe on shoare. What with selfe groning phantasies, and iniectioned tentations, how little respite or rest is here to be found? Is there any palace or tower here so high or strong
that

that can keepe diseases from the body : how much lesse cares, sorrows, feares, and Satans assaults from the Soule ? Were there but such an Island, as some haue dreamed of here on earth, that might free our bodies or mindes from disquiet, but for the space of the moment of this life, how would people couet to dwell in it ? In the times of the late wars in the Netherlands, how did the Boores forsake their Farmes, and flye into walled Cities for security from dangers ? What violence then should our heavenly Ierusalem suffer of our wishes and desires ? were it but for the sweet and amiable name of peace whereof it is denominated, hauing indeed the God of peace for the King and Keeper of it : Walls many Cubits high, into which no *Zenacherib* can shoot an arrow, nor the Dragon Beast,

nor

nor the false Prophet to seduce or to accuse : strong gates and barres excluding all enemies and annoyances, and so affording perfect tranquillity to all the inhabitants, out of which they insult ten times more safely, then the Iebusites did ouer the blinde and lame, ouer the pale horse and his riders, Death & Hell. Consider and compare a little the simplicity of the worldling with the wisdom of the Christian, the happy stability of the one, with the wofull vncertainty of the other at the time of their departure. Euen Foxes and Hares, and other such vermine fore-acquaint themselves with Muses, Thickets, and Burroes, into which when they are chased and hunted, they may repaire for safety : but these fooles while they liue in health and prosperity, neuer thinke of the euill day, and when
away

away they see they must goe, how
 vnshyftable are they? Some of the
 meaner sort, they take care for their
 winding-sheet: or if richer, for a
 marble or painted sepulchre, which
 yet cannot preserue their bodies or
 names frō putrification: the super-
 stitious sort to be buried in a Fryers
 cowle, or vnder an altar of stone: the
 desperater sort, wishing the moun-
 taines might couer them from the
 wrath of the Lamb. An harbour or
 receptacle for their soules they ne-
 uer thinke of; whence it is that they
 are as loath to haue them turned
 out of their bodies, as *Hagar* and
Ismael to be out of doores, and ex-
 posed to misery and dangers; or ra-
 ther as *Cain*, to be cast as a Vaga-
 bond out of Gods presence, fearing
 lest euery one that met him next,
 should cut his throat for a cursed
 Caitiffe. And indeed what else can
 I they

they looke for, but instantly to bee deuoured of the roaring Lyon, that waites at the doore of Death, to fetch away their soules into the place where there is no night nor day. Onely the wise beleeuers, hee hath provided a Sanctuary, or Citie of refuge against time of danger, hath learned wisdom of the Canaanites, who though a little nation, yet wise and forecasting, haue their refuge in the Rockes. Christ is the beleeuers Rocke, and his strong Tower, his Altar, and therefore he feares not what Death can doe vnto him. Christ hath assured him on his word, that hee shall haue all teares wiped away, and the Spirit secured him that he shall rest from his Labours. In which regard he is so farre from lingring and hanker-
ring after a continuance in this *Babylone* of teares, this wildernes of feares, that

that he studies rather to enter into
this rest, Cries out with *David*,
Woe is me that I dwell in *Mefbek*,
and *Kedar*, when I thinke of peace,
there is warre at hand: With *Jeremy*
Woe is mee that I dwell with a
contentious people. With *Elias*, I
am wearie of my life, an end good
Lord. Or with blessed *Simeon*,
Now Lord let thy seruant depart
in peace, into that Land of peace;
here I haue seene that there is no
peace to bee had: all here is vanitie
and vexation of spirit. For a mi-
nute of peace, months of vanity, for
a dram of hony, pounds of aloes and
gall. Soules here finde no resting
place for the soles of their feete, till
they come to the mount *Ararat*,
whither their workes follow them,
where their sorrowes leaue them.
And so conclude with *Vidus Bresfi-*
us, Oh that my soule had the wings

of the Dove to flie and make hast
to that mountaine of God, and hill
of tranquillitie and eternitie. Thus
the one dies howling, the other sin-
ging, because the one knowes hee
changeth for the better, the other
for the worse: the one takes Death
for a gulse of sorrow, the other for
a port of libertie and ease: the one
because he is stript for a scourging,
the other because hee layes off his
cloaths to go to bed after his toile,

If Queene *Elizabeth* whiles she
was a prisoner in her sisters dayes,
could haue beene fully assured, and
had clearly foreseene her owne
long, glorious and prosperous
raigne ensuing, would she haue wi-
shed her selfe a Milke-maid for the
present? No it had bin impossible.
All our feares and doubts arise from
infidelitie and the vncertainetie, or
else from the deadnesse and dulnesse
of

of our hopes. To put life into which. there can bee no better, no other helpe, then first to ground and root our Faith in Christ through the word and spirit: And then often to be setting before our eyes a state and condition happy aboue all that Cities, Kingdomes, Crownes Pearles, and Iewels, Marriages, Feasts, and all other Metaphors, and Parables of Scripture doe but shadow out vnto vs. Which supereminent and superabundant felicitie, *Paul* that had beene an eye witnes, not able to describe, much lesse to amplifie, summes it vp, *An exceeding exceeding eternall weight of Glory.*

A superlatiue transcendent phrase such as is not to bee found in all the Rhetoricke of the Heathens, because they neuer wrote of such a Thame, nor with such a Spirit. If

any of vs had but halfe the strength of *Pauls* Faith, or life of his hope, or cheerefull fore-imaginations, which hee had of this felicitie, wee could not but haue the same desires, and longings for our dissolution and fruition of them. If wee thoroughly beleued and remembered this to bee the state of our selues and dead friends, would wee, or could we so feare for our selues, or mourne for them in Blackes, whiles they are in whites, as *Iacob* for *Ioseph*, thinking him deuoured by some euill beast, when hee was Lording it in *Ægypt*. No verily, but thinke of it and looke for it we would with the same affections that Children do for their playes, Prentises their freedome, Spoues their marriage, Labourers their wages, Husbandmen their Haruest, heires their Inheritance, Princes their

King.

Kingdomes. Mongst many thousands I chuse to instance and end with *Monicah* and *Augustines* examples; the mother vsing this speech to her sonne; All that I haue desired to liue to see, is that which I now see: thee my sonne a Christian. And now what doe I any longer in this base and impure world? And hee of his mother: What cause haue I to mourne for a mother, of whose happinesse I may be so well assured.

When I awake I shall be satisfied.

Write, O Christ, these meditations in our hearts, imprint these Patternes so fast in our memories, that wee may all the dayes of our liues haue frequent fore-thoughts of our appointed change, chiefly in that last and solemne day of our death,

death, when the Prince of this world will bee busie, and wee shall bee weake, let thy Comforter then bring them to minde, that by faith we may overcome, and hauing the Arke of thy Couenant in eye, cheerefully passe through the waters of Iorden, and so take possession of that land which flowes with all varietie of delights, without either end or facierie : euen so *Come Lord Iesus, come quickly.*

F I N I S.